1:Heckewelder M-5 (ca. 1800)1819
NM7 Delaware NM7
Shawnee NM17

they consisted of; of what nation or tribe their captain was, &c.; all which, at a single glance, is perfectly well understood by them. In the same manner they describe a chase: all Indian nations can do this, although they have not all the same marks; yet I have seen the Delawares read with ease the drawings of the Chippeways, Mingoes, Shawanos, and Wyandots, on similar subjects.

While Indians are travelling to the place of their destination, whether it be on a journey to their distant hunting grounds or on a war excursion, some of the young men are sent out to hunt by the way, who, when they have killed a deer, bear, or other animal, bring it to the path, ready to be taken away by those who are coming along, (often with horses) to the place of encampment, when they all meet at night. Having hung up the meat by the side of the path, these young men make a kind of sun-dial, in order to inform those who are coming of the time of day it was at the time of their arrival and departure. A clear place in the path is sought for, and if not readily found, one is made by the side of it, and a circle or ring being drawn on the sand or earth, a stick of about two or three feet in length is fixed in the centre, with its upper end bent towards that spot in the horizon where the sun stood at the time of their arrival or departure. If both are to be noted down, two separate sticks are set; but generally one is sufficient, namely, for the time of departure.

Hunters have particular marks, which they make on the trees, where they strike off from the path to their hunting grounds or place of encampment, which is often at the distance of many miles; yet the women, who come from their towns to fetch meat from these camps, will as readily find them as if they were conducted to the spot.

I shall conclude this chapter with an anecdote, which will at once shew how expressive and energetic is this hieroglyphic writing of the Indians. A white man in the

1:Heckewelder M-5 (ca. 1800)1819
NM7 Delaware NM7

CHAPTER XLI.

COMPUTATION OF TIME—ASTRONOMICAL AND GEOGRAPHICAL KNOWLEDGE.

405 THE Indians do not reckon as we do, by days, but by nights. They say: "It is so many nights' travelling to such a place;" "I shall return home in so "many nights," &c. Sometimes pointing to the Heavens they say: "You will see me again when the sun "stands there."

Their year is, like ours, divided into four parts: spring, summer, autumn and winter. It begins with the spring, which, they say, is the youth of the year, the time when the spirits of man begin to revive, and the plants and flowers again put forth. These seasons are again subdivided into months or moons, each of which has a particular name, yet not the same among all the Indian tribes or nations; these denominations being generally suited to the climate under which they respectively live, and the advantages or benefits which they enjoy at the time. Thus the Lenape, while they inhabited the country bordering on the Atlantic, called the month which with us is March "the *shad* moon," because this fish at that time begins to pass from the sea into the fresh water rivers, where they lay their spawn; but as there is no such fish in the country into which they afterwards removed, they changed the name of that month, and called it "the "running of the *sap*" or "the *sugar*-making month," because it is at that time that the sap of the maple tree, from which sugar is made, begins to run; April, they

1:Heckewelder M-5 (ca. 1800)1819
NM7 Delaware NM7

call "the *spring* month," May, the *planting* month, June, the *fawn* month, or the month in which the deer bring forth their young, or, again, the month in which the hair of the deer changes to a reddish colour. They call July the *summer* month; August, the month of *roasting ears*, that is to say, in which the ears of corn are fit to be roasted and eaten. September, they call the *autumnal* month, October, the gathering or *harvest* month; December, the *hunting* month, it being the time when the stags have all dropped their antlers or horns. January is called the *mouse* or *squirrel* month, for now those animals come out of their holes, and lastly, they call February the *frog* month, because on a warm day the frogs then begin to croak. 805

Some nations call the month of January by a name which denotes "the sun's return to them," probably because in that month the days begin to lengthen again. As I have said before, they do not all call the months by the same name; even the Monseys, a tribe of the Delawares, differ among themselves in the denominations which they give to them. [184]

The Indians say that when the leaf of the white oak, which puts forth in the spring, is of the size of the ear of a mouse, it is time to plant corn; they observe that now the whipperwill has arrived, and is continually hovering over them calling out his Indian name "*Wekolis*," in order to remind them of the planting time, as if he said to them "*Hackiheck!* go to planting corn!" [824]

They calculate their ages by some remarkable event which has taken place within their remembrance, as, for instance, an uncommonly severe winter, a very deep snow, an extraordinary freshet, a general war, the building of a new town or city by the white people, &c. Thus I have heard old Indians say more than fifty years ago, that when their brother Miquon spoke to their forefathers, they were of such an age or size, they could catch butterflies, or hit a bird with the bow and arrow. I have

1:Heckewelder M-5 (ca. 1800)1819
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heard others say (alluding to the hard winter of 1739—40) that they were born at that time, or that they were then so tall, could do certain particular things, or had already some grey hair on their heads. When they could not refer precisely to some of those remarkable epochs, they would say "so many winters after."

The geographical knowledge of the Indians is really astonishing. I do not mean the knowledge of maps, for they have nothing of the kind to aid them; but their practical acquaintance with the country that they inhabit. They can steer directly through the woods in cloudy weather as well as in sunshine to the place they wish to go to, at the distance of two hundred miles and more. When the white people express their astonishment or enquire how they can hit a distant point with so much ease and exactness, they smile and answer: "How can "we go wrong when we know where we are to go to?" There are many who conjecture that they regulate their course by certain signs or marks on the trees, as for instance, that those that have the thickest bark are exposed to the north, and other similar observations, but those who think so are mistaken. The fact is, that the Indians have an accurate knowledge of all the streams of consequence and the courses which they run; they can tell directly while travelling along a stream, whether large or small, into what larger stream it empties itself. They know how to take the advantage of dividing ridges, where the smaller streams have their heads or from whence they take their source, and in travelling on the mountains, they have a full view of the country round, and can perceive the point to which their march is directed.

Their knowledge of astronomy is very limited. They have names for a few of the stars and take notice of their movements. The polar star points out to them by night the course which they are to take in the morning. They distinguish the phases of the moon by particular names;

3: Zeisberger M-5 (1767-1780)1910
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Of writing they know nothing, except the painting of hieroglyphics, already referred to, which they know very well how to interpret. These drawings in red by the warriors may be legible for fifty years. After a hero has died, his deeds may, therefore, be kept in mind for many years by these markings. A letter, especially, if it is sealed, is considered a very important thing. If any treaties, contracts or deeds are required to be delivered to the Europeans, signed by their chiefs, captains or counsellors, they make their mark and get others to subscribe their names. The mark may be a hook, or the foot of a turkey or a turtle or represent something else. They are very generally ashamed of their Indian names and prefer the names given them by the whites. Some have learned to write the initial letters of their new names.

In reckoning time they do not count the days but the nights. An Indian says, "I have travelled so many nights." Only if the entire journey has been accomplished in one day, will he speak of a day's journey. Most of them determine a number of years by so many winters, springs, summers or autumns. They say, "In spring when we boil sugar," that is March, or "when we plant," that is May, so and so will be of such an age. Few know their age when they get to be over thirty. Some reckon from the time of a hard frost or a deep fall of snow in such a year, from an Indian war, or from the founding of Pittsburg or Philadelphia, when they were so or so old. They divide the year into winter, spring, summer, autumn, and these periods are divided according to the moons, though, it must be said, that their reckoning is not very accurate. They cannot agree just when to begin the new year. Most of them begin the year with the spring, that is with March, which they call Chwoame Gischuch, that is the Shad month, because at this season this fish goes up the rivers and creeks in great numbers. True, these fish are not found here, but the name was brought from the Susquehanna region. April they call Hackihewi Gischuch, that is Planting month, though they rarely begin to plant before May or the end of April. May has a name signifying the month in which the hoe is used for Indian corn, though this is usually not

3;Zeisberger M-5 (1767-1780)1910
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805 done until June. The name given to June signifies the month in which the deer become red. That of July, the time of raising the earth about the corn, and of August, Winu Gischuch, the time when the corn is in the milk and ready to eat and roast. September is called the first autumn month, October the harvest month, November the hunting month, most of the Indians going out to shoot bucks. The name December shows the time when the bucks cast their antlers. January is the month in which the ground squirrels come out of their holes, and February they call Squalle Gischuch, the month of frogs, the month when the frogs begin to croak, though this again does not usually occur until later. At the present time the most of them begin the year with the Europeans, if they have come into frequent contact with them.

554 They are well versed in their genealogies and are able to describe every branch of the family with the greatest precision.
601 They also add concerning the character of their forefathers, such an one was a wise and intelligent man, a great chief or captain or an Achewilens, that is a rich man and seems to signify as much as the word, gentleman, for the rich among them are highly respected. These make themselves prominent by giving the chiefs great quantities of wampum, when the chiefs are in need, and they are regarded as the main supports of the chiefs.

173 Concerning remoter ancestors they know nothing more than that they were great warriors and accomplished many heroic deeds, that in the war with the Six Nations, when they still lived along the sea-coast, the former were unable to do them much harm and after attacks on Delaware towns had fled in such haste that the Delawares had not been able to catch them, though they had got to the mountains as swiftly as turkeys, that, however, in spite of the ability of the Six Nations to get away the Delawares had caught and killed many of their enemies. They, also, relate concerning their ancestors that the Six Nations regarded them as mighty magicians, feared them and at last concluded a peace with them in the manner already described. Further, they relate how in times past the Delawares made attacks on towns of the Cherokees and killed many of the inhabitants; how, on occasion, they visited them at night during the dance, mingled

6:Harrington E-5 (1907-1910) 1921
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●[805]

a yard apiece. At last, when the shadow of a person is nearly under him, that is, about noon, the speaker or chief arises, and says, "All of us kinfolk must now go out and end our meeting, which has been going on for twelve days and nights." Thereupon they all file out—men, women, and children—and form a row extending north and south, facing east, just east of the Big House, the hunters taking with them the skins of the deer they killed.

FINALE

Here they all pray, or rather cry the prayer word "*Ho-o-o!*" six times standing, holding up one hand, and six times kneeling, holding up the other hand. The meeting is then ended. This is shown in the frontispiece. The deerskins are given to poor old people, who need them to make moccasins.

One informant stated that instead of crying "*Ho-o-o*" twelve times in closing the meeting, it was customary to use this word only ten times, and then cry "*Ha-a-a*" twice, completing the sacred number twelve;

[801]

8:Lindeström T-5 (1654-1655) 1925
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CHAPTER X.

Concerning the Marriage of the American People and the Treatment [Used] by the Savage Females Against Birth Pangs.

These Indians are a bestial people and have their intercourse together with father, mother, brother and sister like irrational brutes, no one knowing rightly who is the father of the child;[1] but their sachem or chief he must take a wife to himself, not because he intends to conceive children with her alone, but because his government and household exists as under a family,[2] about which we shall obtain further [details] hereafter. This his wife, she must manage his entire household like a matron who always, in the absence of the sachem, must guard his property, which becomes her possession after his death.

When she has thus been wooed by him, the bride must bedeck [herself] for a year and a day,[3] although they do not know what a year means, yet

[1] Lindeström's religious zeal led him astray; besides he did not understand the family life of the Indians. Some early writers state that Indians of this district had but one wife, except the chiefs, who had many. Their ideas of morality were of course different from those of the white settlers. De Vries tells us that an Indian would lend his wife to a friend, and that jealousy did not exist among them.

[2] *Hans undherhafwande Regiment och Hwshållningh bestådr lijka som undher ecn familia.* In other words, according to Lindeström, the government is patriarchal, the chief being like the father of a household, hence it is necessary to have a mother of the household. *Cf.* in this connection a summary on "The Chief of the Indian Clan," by Rudolf Elander (Gothenburg, 1909).

[3] "A year and a day," see above, *Dedication*, note 23.

8: Lindeström T-5 (1654-1655) 1925
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585 a period of about that length is designated, dur-
292 ing which she must go the whole time in her bridal
● 30 attire, completely covered with their money, strung into the form of all kinds of figures, with which the ears, the arms and the body, down to the knees, are ornamented; with oiled hair, and face painted with all kinds of colors like a fearful scare-crow face.[4] Then she is decorated in the very best manner according to their views. Now when this said period is over then there is an end to their bridal ceremony.

814 When the savage females bear their children,
825 they tie around their waists a snake skin of the most poisonous kind of snakes, which are found in New Sweden and are called rattlesnakes, which has such an effect that they do not know of the least pain in their child birth, and are as healthy in an hour, as if they had never been through it.[5]

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[4] *Skrddbukcansichte (Skrdpukansigte)*, mask, scarecrow. 'The Indians carry small bags of paint with them, keeping the colors separate as red, blue, green, brown, white, black, yellow. They esteem brilliant colors most, which shine like pure metal.' Van der Donck, *N. Y. Col.*, 2, I, 161–2, 163–4; cf. also, *N. Y. Col.*, 2, II, 269, De Vries, *N. Y. Col.*, 2, III, 106.

[5] It is the opinion of some medical men that the reports about the easy childbirth of primitive women are more or less fictitious; but that is probably not the case. Dr. Mjöberg, a Swedish explorer, relates that he saw women who bore children on the march and continued their journey without interruption.

9: Kinietz E-4, 5 (1938) 1946
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773 stalk was removed and the woman laid by the hole, on her back. As soon as the corn stalk was taken from its place, there was total darkness, at which the Indians were exceedingly vexed—it was then thought best to punish the woman—they accordingly cast the woman with her child into the hole—she fell through child and all and was caught by an infinite number of "big hawks"—the hawks carried her and put her on the back of a great turtle. About this time, a loon dived into the sea, brought up a piece of earth and put it under the woman, between her and the turtle—the woman commenced a career round this particle of earth, which commenced enlarging, until it became [771] the great mass of matter which we inhabit. The earth is supposed to be of an oblong form, and is movable—it often shakes, but does not perform any revolutions. The Sun which now [821] enlightens the earth, is supposed to have been sent from the world above described. The substance of which it is composed is unknown. It performs daily revolutions.

772 *3. Earth is round*

W. T. — Earth was made round just like the sun, moon, and sky.

E. R. — The earth is flat (circle?).

W. L. — The earth is a circle and flat.

● 805 821 *6. Names of seasons*

The names of the seasons are *sikwon*, spring; *nipen*, summer; *takok*,[1] autumn; and *lowen*, winter.

7. Moons or months

The terms for the months and their significance are:

January

ZEISBERGER *Anixi gischuch*—Squirrel month, ground squirrels come out of their holes

ZEISBERGER —Mouse or Squirrel month—for they come out of holes

[1] The character o has the phonetic value of the open "o," pronounced as "aw" in "awk."

9: Kinietz E-4, 5 (1938) 1946
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JOHNSTON — *Au, neque kie, shoe*—The squirrel moon
PIPE — *Arnĕĕkwsee keeshooh*—Squirrel moon—engendering time

CHIPPS — *Un-ex-i-kà-so*
J. W. — *Motwigiso*—Hungry month—eating each other
W. L. — *Mamhotin*—Big snow—hungry—eating each other
W. T. — *Skolikirso*—Frogs holler

February

ZEISBERGER — *Tsqualli gischuch*—Frog month
ZEISBERGER — *Squalle gischuch*—Frog month, when frogs begin to croak
HECKEWELDER —Frog month, because on warm days they begin to croak
JOHNSTON — *Chau, quol, le, ki, shoe*—The frozen month
PIPE — *Tsharkŏălee kĕĕshooh*—Frog moon
CHIPPS — *Squal-i-kà-so*
J. W. — *Anixwikiso*—Sugar moon
W. L. — *Skolikilo*—Frogs holler

March

ZEISBERGER — *M'choamowi gischuch*—Shad month
ZEISBERGER — *Chwoame gischuch*—Shad month, because this fish goes up rivers in great numbers [136]
HECKEWELDER —When on Atlantic coast called shad month, now sugar-making month.
JOHNSTON — *Hau, mo, n'ock, hee, tou*—The white bass moon
PIPE — *Haumoakwhĕĕta kĕĕshooh*—from a species of shell fish found at that time on the sea coast

CHIPPS — *Quaw-mo-kà-so*
J. W. — *Skoligiso*—Frogs hollering
W. L. — *Komwikirlo*—Bees come out

9: Kinietz E-4, 5 (1938) 1946
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April

● 805 Zeisberger — *Quitauweuhewi gischuch*—Spring month
821 Zeisberger — *Heckishewi gischuch*—Planting month
Heckewelder — —The spring month
Johnston — *Qua, to, a, ha, e, kee, shoe*—no English for it
Pipe — *Kwäätiioahaa këëshooh*—from the shedding of the hair of the deer
Chipps — *Al-lòu-uk-ke-kair-e-kà-so*
J. W. — —Wet earth, rains
W. L. — *Kičisikonki·so*—Spring starting month

May

Zeisberger — *Tauwinipen*—Beginning summer (signifying hoe is used on Indian corn in this month)
Heckewelder — —The planting month
Johnston — *Ti, e, neep, pen, ie*—The moon between spring and summer
Pipe — *Tiieenëëpen këëshooh*—Middle moon, between spring and summer
Chipps — *Uk-ke-hàve-ekà-so*
J. W. — —All up, flowers, etc. commence bearing
W. L. — *Mo' ksoatoki·so*—Deer getting red

June

[825] Zeisberger — *Kitschinipen*—Summer (signifies the month in which the deer become red)
Heckewelder — —The fawn month or the month in which the deer bring forth their young, or the month in which the hair of the deer changes to a reddish color
Johnston — *Ke, he, che, neep, pen, ie*—The moon when vegetation is in blossom
Pipe — *Kitsheenëëpen këëshooh*—Real summer moon
Chipps — *Mo-mùs-ko-màv-e-kà-so*

9: Kinietz E-4, 5 (1938) 1946
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J. W. *Kičinipen*—Summer
W. L. *Kičinipen*—Starting summer

July

ZEISBERGER *Yugatamoewi gischuch*—The time of raising the earth about the corn
HECKEWELDER —The summer month
JOHNSTON *Gock, kau, tau, ma, ekeshoe*—The moon when vegetation is blossoming [824]
PIPE *Yaukāütamwaa kēēshooh*—Moon of sacrifice or prayer. Time of feast of first fruits [796]

CHIPPS *La-kòk-me-aò-e-kà-so*
J. W. *Dainipen*—Middle summer
W. L. *Lainipen kɨlo*—Middle of summer
W. T. *Kičinɨpen*—Middle of summer

August

ZEISBERGER *Sakauweuhewi gischuch*—Deer month
ZEISBERGER *Winu gischuch*—The time when the corn is in the milk and ready to eat and roast [824 243]
HECKEWELDER —The month of roasting ears
JOHNSTON *Sok, ho, a, ha, ie, kie, shough, i, e*,—The moon when the deer begin to turn gray [825]
PIPE *Saukiioahāā kēēshooh*—Moon in which deer get blue hair

CHIPPS *Wà-no-e-kà-so*
J. W. —Dry, hot, refreshing
W. L. *Kičitakɵk kɨlo*—Beginning fall month
W. T. *Socawigilo*—Deer change color, Fall side of summer [825]

September

ZEISBERGER *Kitschitachquoak*—Autumn month
HECKEWELDER —The autumnal month

9: Kinietz E-4, 5 (1938) 1946
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JOHNSTON	*Ke, he, che, tau, keke*—The moon previous to the falling of leaves
PIPE	*Kĭtshee Tarkŏăk kĕĕshooh*—Commencement of cold moon
CHIPPS	*Shàve-ko-us-ke-kav-e-kà-so*
J. W.	—Gathering moon (harvest)
W. L.	*Wiponikĭlo*—Deer getting gray
W. T.	*Poksĭt*—Fall—Leaves are broken

October

ZEISBERGER	*Pooxit*—Month of vermin (the harvest month)
HECKEWELDER	—The gathering or harvest month
[824] JOHNSTON	*Pooque, ieete*—The moon that the leaves fall
PIPE	*Pŏŏkseet kĕĕshooh*—Broken moon, from the shedding of the leaves
CHIPPS	*Wa-nàv-o-kà-so*
J. W.	*Dakŏkwinigilo*—Everyone gets together (Big House)
W. L.	*Takŏkinikĭso*—Fall month when everyone gets together
W. T.	*Winikĭso*—Come snow

November

ZEISBERGER	*Wini gischuch*—Snow month (the hunting month)
JOHNSTON	*We, ne, ke, shoue*—The moon when the snow commences falling
PIPE	*Wĕĕnee kĕĕshooh*—The snowy moon
CHIPPS	*Pah-po-sòp-wa-e-kà-so*
J. W.	*Dailówen*—Changing, falling moon
W. L.	*Luwanikĭlo*—Winter moon
W. T.	*Kĭčikaŏk*—Fall

December

ZEISBERGER	*M'chakhocque*—Cold month, the month when the cold makes the trees crack.

9: Kinietz E-4,5 (1938) 1946
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(Shows the time when the bucks cast their antlers) 305 121

HECKEWELDER —The hunting month, it being the time when the stags have all dropped their antlers

JOHNSTON *Hack, he, que*—The moon when the severe cold begins

PIPE *Houk hōākwaa kēēshooh*—The clouded sky moon

CHIPPS *Nà-we-où-o-wè-kà-so*

J. W. *Kičilo·wen*—Grandfather—ground covered with snow

W. L. *Anikwikiřo*—Squirrel moon—fawn as little as squirrels

W. T. *Kičilo·wen*—Winter, sure enough

From this material the following hypothetical list of the old names has been reconstructed in more modern orthography:

January *Anixi kiřo*—Squirrel month
February *Skolikiřo*—Frog month
March *Kwamowi* or *hamokwita kiřo*—Shad month
April *Kwa·to·o·ha·kiřo*—Spring month
May *Tainipen kiřo*—Month between spring and summer or beginning of summer
June *Kičini·pen kiřo*—Summer
July *Yukətamowi*—Summer
August *Sakowi·kiřo*—Deer get gray hair; also *Winukiřo*—corn ready to roast
September *Kičitakək kiřo*—Autumn month
October *Po·ksit kiřo*—Harvest moon, falling leaves
November *Winikiřo*—Snow month
December *Hakhokwa kiřo*—Cold month

Variations from this by the modern Delaware are shown in the following list:

January *Motwigiřo* or *Mamhotin*—Big snow—hungry—eating each other
April *Kičisikon kiřo*—First spring month

9: Kinietz E-4, 5 (1938) 1946
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805 May *Mo'ksoate kiɾio*—Deer getting red
821 July *Dai-, Lai-,* or *Kiči-nipen*—Middle of summer
October *Takɸkinikiɾio*—Fall month when everyone gets together
November *Dailo·wen* or *Luwanikiɾio*—Changing or winter moon
December *Kičilo·wen*—Winter

8 and 9. Sun and moon as deities

776 [821] John Johnston—They suppose the Sun to be a Deity composed of heat which regulates the day and returns to the East in the night under ground. Which is the cause of vegetation or makes the grass grow. The moon they suppose to be another Deity equal in rank with the sun which regulates the night and divides the year.

776 773 Captain Pipe—The Sun they suppose to be a human being, and they call him their brother. Tradition says that in early days the Sun was in the habit of devouring twelve Indian children each day at noon, as a kind of compensation for his labours; but the inhabitants of the earth becoming incensed at his voraciousness remonstrated. He then proposed to reduce the number to six but they still refused, and at length agreed upon two, which number they suppose he now receives every day. The light of the Sun is occasioned by the brightness of a feathered headdress which he wears. They think that the Indians once possessed the same general character with the Sun, that he has retained his original powers and they have degenerated to their present degraded situation. He is supposed to go under the Island at night for rest. The moon is supposed to be the brother of the Sun, and they formerly had numerous relatives who warred against each other and were all killed, and these wars occasioned the present employment of the younger brother, the moon.

776 All four of the modern informants called the sun "brother." All called the moon "brother," also, except J. W., who said it was known as grandmother, that she takes care of the weather, but is closest to the people.

10: Speck E-4, 5 (ca. 1925) 1931
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those on the upright posts, three on the north wall and three on the south wall, the man-i't-u of these respective zones; those on the eastern and western door posts, those of the east and west. Of the man-i't-u or "spirit-forces," both specific and general, more will be said later.

But the most engrossing allegory of all stands forth in the concept of the White Path,[1] the symbol of the transit of life, which is met with in the oval, hard-trodden dancing path outlined on the floor of the Big House, from the east door passing to the right down the north side past the second fire to the west door and doubling back on the south side of the edifice around the eastern fire to its beginning. This is the path of life down which man wends his way to the western door where all ends.[2] Its correspondent exists I assume in the Milky Way, where the passage of the soul after death continues in the spirit realm.[3] As the dancers in the Big House ceremony wend their stately passage following the course of the White Path they "push something along," meaning existence, with their rhythmic tread.[4] Not only the passage of life, but the journey of the soul after death is symbolically figured in the ceremony as will be explained in note III in the appendix.

The ceremony symbolizes the transit of the year period. Its twelve nights of performance represent the figure of the twelve moons, its progress from east to west the course of the sun, its varied symbolical rites the events in the passage of life's orbit from beginning to end.

We learn that the White Path is "our Father's, the Great Spirit's road," upon it human life proceeds in its course, which grand movement is symbolized by the dancers as they tread the "White Path" of the "Big House." By another allegory we have the clearing away of impediments from its surface in the intervals between the dances by the efforts of the Attendants who use the wing feathers of "pure" birds, such as the eagle, with which the "Path" is brushed clean. Here

[1] We-li-op-ale-xing, "Good or Beautiful White Path." Also weiau'si-t matoma'k-an, "Righteous Path."

[2] The Delaware, like his Christian brother, admits that it is hard for feeble man to walk in this path without erring. The concept has deep possibilities for discussion from the point of view of ethics and life as the pagan sees them.

[3] The symbolical association between the "White Path" and the Milky Way is not definitely proved by Delaware information. By some strange circumstances it seems, the Delawares can not furnish the native name of the Milky Way. Persistent inquiry among the older men both at Dewey and at Anadarko, Oklahoma, by V. M. Petrullo have failed to procure it, likewise correspondence with Joe Washington and J. A. Parks, prominent members of the Delaware Nation. Therefore the association is my own theoretical assumption, an interpretation of our data, and upon the analogy offered by other Algonkian beliefs in which the Milky Way is generally the "Spirit or Ghost Path" over which the soul of the deceased passes to the realm above. The only Delaware equivalents for Milky Way so far obtained are pe'mi-ki-ci'k'tek "across marked" or "across smoky way," and a notion that it is compared with a cowlick of hair, paxtcanhwing, "where the hair is parted," which may be discarded as far as their bearing upon the question here as concerned. This important point calls for solution.

[4] The term ka'ntska implies this figure. (See page 12).

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The Delawares determine, by the position of the stars, when to gather herbs for medicine, for they believe that the position of the stars and the moon informs them when the medical properties of the herb may be found in the branches or in the roots. The time to plant crops in the spring was likewise determined by the phases of the moon and the position of the stars. At a certain time when the moon and stars are in the correct relation to each other the Delawares know that the wild animals breed and that fish go up-stream. Persons born under certain changes of the moon are said to be affected by certain periodic diseases such as epilepsy and fits. The gathering of material for the making of baskets depends upon the time of year. In order that hides be made into durable leather the animals must be killed at the right time of year. The same is true in regard to killing hogs, for unless the animals are killed in the right quarter of the moon the meat will not keep. Likewise fruit, according to the Delaware must be picked at a certain phase of the moon or else it will rot. Celestial phenomena, the manitu of the skies, rule numerous phases of Delaware life.

THE CONCEPT OF PURITY AND DEFILEMENT.—It is most interesting to note a distinct attitude of reverence toward the phenomena of nature which are uncontaminated by the mechanistic hand of man. Nature itself is denoted by a term which may be recognized universally as an accepted definition: te'koneɔ'ɔ·u, "wild life, creation" in the liberal sense. This refers to creatures and phenomena brought into existence and controlled by the power of the Great Spirit. From nature's category the products of human invention are excluded. Thus it is the realm of pure nature with which the Delaware fundamentalist finds himself in accord. It supplies his needs, it satisfies his emotions, engages spiritual concern, becoming literally the element in which his whole life is framed. To deviate from the processes of nature, in thought and act, is sacrilege to him, to limit himself to its sphere is a sacred obligation passed down to him from his forefathers barring him off from the hazards of change and alteration in his conduct of life, and particularly in the performance of his religious duties. The Delaware fundamentalist is truly a conservative. By the mandates of his own creed he ought to be indeed a reactionary. And similar sentiment seems forthcoming from other Algonkian doctrinaries, hence we may assume it to be an ancient property of the race. Its lament is the necessity to depart from the ancient nature-bound practices, through the measure of force exerted by changes which age and time bring about.[1]

[1] This characteristic is often likened by them to the precepts of Christ, to whose example they refer with sympathy, and with the conviction that they are by nature his followers.